on, until they succeed in finding a child which may be the one for which they are looking. Having found their child, they leave it in its own home till it attains the age of about four years, then the disciples of the dead skooshok come to the child's house and bring with them, the prayer books praying wheel (mâni chhos khor) sceptre (dorjey) bell (treeloo or more correctly dreelboo) rosary (thánga or thránga) and other property of the deceased, and after mixing them up with similar articles belonging to other persons, they call upon the child to prove that he is the incarnation of the deceased, by pointing out which of the articles he recognizes as having belonged to him in his former life. If the child does all this satisfactorily, and it is usually the case that he does, then he is announced to be a "skooskieys" or child skooSHok, and he is taken away from his home, never to return, and takes up his abode at the monastery (gonpa) of which his is the presiding spirit. 775 792 787

If the child fails to prove himself to be the sought for incarnation, it is assumed that a mistake has been made, and a fresh search is made in another place, and so on, until the disciples are satisfied that they have found the "skooskieys" they are looking for. Parents never object to their children being thus taken from them.

On arrival at the monastery, the child's education is taken in hand by the monks, and when he reaches the age of about sixteen years, he is sent off to Lhása, the Rome of Buddhism, to complete his studies. After remaining there for from four to eight years, his education is complete and he returns to his own monastery as a sprulskoo, or skooshok or Incarnation. 792 874

A sprulskoo does not live inside the monastery, but in a small house (called taSHak) attached to it-- [69] He does not eat with other people, and though his parents and relatives may occasionally come to see him, they can not live with him, or he with them. It is thoroughly believed that he is an incarnation, and the consequences thereof are philosophically accepted. 792 775

The skooshok is the spiritual head of the monastery, and it is his duty to superintend everything concerning religion. He is not expected to interfere in worldly concerns, but occasionally may do so.

The only skooshok I have ever met is Lobzhang Eeshes Stanbey Gialsam, (i.e. good dispositioned heavenly religion of Buddha flag of victory) the present avatar of the Speetuk monastery.

"priesthood," and the latter "las-chetpa" or, "workers." The "workers" are nevertheless members of the priesthood. 792 795

The "gendun" class includes--

(1) The skooshok or sprulspoo or incarnation (if there is one) presiding over the monastery.

(2) The hlóbon or abbot. Properly speaking the hlóbon is an abbot of the red sect and the khampo is an abbot of the yellow sect, but in Ladak the word hlóbon applies to abbots of either sect.

(3) oomdzat. He who leads the prayers and generally conducts religious services.

(4) oochhung. The assistant of the oomdzat.

(5) chhosthrimspa. He who sees to the discipline of the monastery.

(6) chhosSHumpa. He who offers up sacrifices, and sees that the [84] prayer books, prayer wheels, etc., are all in order.

(7) zhalthawa. The Instructor.

(8) máchen. The cook.

The "las-chetpa" class includes--

(1) chhakdzot (chhagzot). The Steward of the monastery, who arranges for the cultivation of monastery lands, collection and payment of revenue, the lending on interest, of grain, to villagers, the repairs of the monastery, and in fact every thing not connected with religion.

(2) ngierpa. The chhakdzot's assistant.

(3) nangngier. The man who gives out grain or other stores required for consumption at head-quarters.

(4) cheengier or pheengier. The man who issues stores required to be sent away from the monastery.

All Lamas must keep their heads shaved, but the shaving of the hair on the face is optional with them. In all monasteries there is a room called "chhosdra," or vulgarly "chhóra," set apart for use as a school room, where all boys and girls, who are about to become monks and nuns, are educated. The Hlóbon and Oochhung are the officers responsible for the performance of the teaching, but other Lámás may also be required to assist them, or to carry on the teaching duties during their absence. It is generally believed, that credit is due to the Lámás, for educating the villagers, but as a matter of fact, no such credit is due to them, as they do nothing in the way of educating any person not intended to become a monk or nun. 792 874

792 person not intended to become a monk or nun.
874 Recruits for the priesthood (geydun) are obtained from the laity (skiao); they may be of any age and of any caste. Among Lámás caste is not considered.

797 Sometimes the child of well-to-do parents is made a Láma, and
565 sometimes a fully grown man, who is in easy circumstances, becomes a Lama, but in the large majority of cases, the children brought up as Lámás, are the children of indigent parents, or orphans, or the fourth, or younger, sons, who, according to the Buddhist entail and marriage laws, have no option of sharing their eldest brother's wife and home, and so are obliged, either to
588 become Lámás, or fight their own way in the world. Among
797 the red cap sect, it is not uncommon for the Lámás to form illicit
795 connections with the nuns, and any children born are brought up
848 as monks or nuns. It may be notorious that certain monks and nuns are leading unchaste lives, and so long as nothing occurs to compel the monastery authorities to notice the fact, they shut their eyes to what is going on, but if a scandal arises, or if a nun gives birth to a child, the offending monk and nun are called to account and punished, not by expulsion from their order, but by being compelled to leave the monastery building, and go and look after monastery lands at some out-lying village. As a matter of fact, even this slight punishment is not always inflicted, and nuns, the mother of several illegitimate children may be found living at a monastery.

688 Among the yellow caps, the morality and discipline is much stricter,
797 scandals are very rare, and any nun found to be "enceinte" is
795 instantly, along with her paramour, dismissed from the monastery.

792 When a layman (skiáo), whether child or man, comes to a monastery with a view to entering the priesthood the following is the procedure observed.

The "Skiáo" is taken into the presence of the "Hlóbon" or abbot who first cuts a small lock of hair from the crown of the Skiao's head, and hangs it up in the monastery as "ura-put" or "hair-initiatory present." Any "first fruit" offering is termed "put."

The next thing is to shave the "Skiáo's" head, pig-tail included, after which the "Skiáo" must give one zho (equal to 24 jows, or about Rs. 4-12-0) to the Hlóbon. Having done this, he becomes a "Tsunchhung" or "Geytshul" or "neophyte," and is given a "chhosming" or religious name, and sometimes the ceremony of christening (called "throos tang ches), by sprinkling with holy

Chinese anatomy and medical science; nor are ancient Babylonians, Greek, and Persian influences absolutely excluded. The school of medicine on the Eisen /"Iron"/ Mountain (lcags-po-ri), a part of Potala Mountain, on which the palaces of the Dalai Lama is also situated, constitutes a part of the university for the lamas, at which they are prepared for their service. Here is likewise the medical faculty of the university. 757 177 [874]

Anatomy, as a science, is on a very low level among the Tibetans, since Tibetan physicians do not perform any dissection of corpses. Thus they know the inner parts of the human body at best through comparison with those of the animal body which they get to see--illicitly--at the killing of an animal, which is a sin for the Buddhist. (Compare Dr. Reinh. Müller, "Ein Beitrag zur ärztlichen Graphik aus Zentralasien," in the Archiv der Geschichte der Medizin, Volume 15) The Tibetans have taken over their scientific anatomy from the Chinese, with all the errors and defects that were contained in it. Thus on old anatomical tables, for instance, the liver is drawn in on the lefthand side, and the spleen on the right. (Compare Reinh. Müller, "Über Skeletdarstellungen," in Asia Major, Volume 2.) The anatomical tables (Tibetan, p'yaṅ-k'og las-t'ig) copied from the Chinese, show, correspondingly, quite phantastic representations of the human body; they serve primarily to indicate the spots on the body that are suited to bleeding and burning (with red-hot iron). Both procedures are frequently applied to human beings as well as household animals by Tibetan doctors. Often they produce successful results. But quite often they use burning in quite a nonsensical manner, on sensitive parts of the body, such as, for instance, the eyelid, the burning of which causes very severe harm. 757 177 826

Tibetan pharmacy uses a great number of native plants, and often in a very effective way, in the form of decoctions, powders, and pills. Aside from this they use metals as curative agents, such as gold, silver, copper, iron, brass, zinc, and mercury (the latter for syphilis); furthermore stones, minerals, and soils, such as, for instance, turquoises, pearls, snail shells, corals, cooking salt, natron, saltpeter, and sulphur. 278

The parts of animals' bodies play an important part in